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UPANISHADAS

OR

AN ACCOUNT OF THEIR CONTENTS AND NATURE).



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PREFACE.

WHEN the idea of publishing this series was first conceived by me I did not expect that the public would so much appreciate though I myself felt the necessity of such an undertaking. It is a matter of very great regret that our young men have very little knowledge of the ancient literature of India. They are not entirely to blame for it. They have so much to do that they cannot go through original works which are innumerable in number. It is to remove this want that these small treatises, giving a complete account of every department of Sanskrit literature, have been compiled. In this work the compiler claims no originality. He has simply arranged the subjects culled from the writings of eminent orientalists. In this work he is particularly indebted to the publications of the Asiatic Society of Bengal (Dr. Roer's translations), Babu Sitanath Datta, the annotator of the Upanishadas, Professor Maxmuller, Colebrooke and other eminent orientalists. In the appendix we have given Dr. Roer's translation of two most important Upanishadas in order to give our readers an idea of the nature of this class of works.

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INTRODUCTION.

THE Sacred Literature of the Hindus is divided into two great classes, namely *Sruti* or 'what is heard' and *Smriti* or 'what is remembered.' The former is supposed to have been revealed through Divine agency and the latter through human authors. The former includes the three portions of the Vedas, *viz.*, the *Mantras* or the hymns, the *Brahmanas* and the *Upanishadas*. The latter includes all the other sacred books, *viz.*, the Puranas the Itihasas, the Darsanas and Dharma Sastras.

Thus it is seen that the Upanishadas belong to the *Sruti* class of Indian literature and is held in highest esteem by the Hindus. It forms the most important division of the Vedas and is really the kernel of the entire Vedic literature.

The first portion of the Vedas is the *Mantras* or the *Sanhitas*. They are the hymns addressed to the various powers of Nature around them by the Aryan Rishis. While settling themselves down in life the ancient Aryans saw that they could not but invoke the powers of Nature for many necessities of life. These prayers are recorded

in hymns—the cream of lyrical poetry, and pass by the name of the *Sanhita* of the Vedas.

In order to strengthen their new-formed community the ancient Hindus introduced many imposing religious ceremonies. And this extension of the ceremonials necessitated many additional Vedas, and for that to each Veda were appended treatises called *Brahmanas*.

Advancing beyond the *Brahmanas* we meet with a class of writings called *Aranyakas* and *Upanishadas*. They are really supplementary or complementary treatises. The original meaning of the word *Aranyaka* is “relating to a forest” “as a man who lives in the forest.” But in truth, they are a class of mystical compositions caring very little for the outward manifestation of the Deity but diving deep into the nature of Soul, universal and individual.

Some of the very ancient *Upanishadas* originate from or are identical with these *Aranyakas* which are really an appendix to the *Brahmanas*. In the *Sanhita* portion of the Vedas we find only the outward manifestation of the Deity, *i. e.*, the manifestation of God in the physical nature. The various powers of Nature and the various elements are worshipped because they are identical with the Supreme Being. It is the manifestation of God.

in the physical nature that the ancient Aryans, invoked. But they paid very little or no attention to the nature of soul, the relation of humanity with the Divinity, the manifestation of God in man and such-like other momentous questions of philosophy, though we see seeds of this speculative science occasionally scattered in the hymns. This seed ultimately sprouted up and developed itself into the Upanishadas. They attempt to answer the most important questions raised in the Vedic hymns regarding the origin of the world, the nature of the Supreme Being and its relation to the human soul. In them a systematic attempt is made to understand the true nature of the Supreme Brahma and the manner in which He manifests Himself in the world.

Thus we see that the Upanishada is really the theosophy of the Vedas. It is the most important division of the Vedic literature and is the most interesting within the whole range of Sanskrit literature. It represents *Jñanakandam* or gives preference to knowledge and disregards *Karmakandam* or the ritual portion, represented by the *Brahmanas* of the Vedas. The end of both the paths, *Jñana* and *Karma* is the same—namely, final liberation and the cessation of future births. In the *Brahmanas* we find an advocacy of the

rituals and ceremonials for the attainment of liberation whereas the Rishis of the *Upanishadas* held and proved that it is by a knowledge of the Supreme Brahma, it is by a meditation of His true form and it is by a concentration of mind that the true liberation can be obtained. The Upanishadas thus form the great *reservoir* of all the grand philosophical systems of India and the first key to the true conception of God and His manifold attributes. They will, as professor MaxMuller rightly observes "maintain a place in the literature of the world, among the most astonishing productions of the human mind in any age and in any country."

UPANISHADAS.

CHAPTER I.

(THE MEANING OF THE WORD UPANISHAD).

Upanishad (according to Colebrook from the verb *sad* (*shrd-tri*), to destroy, to move, or to weary, preceded by the prepositions *upa*, near, and *ni* continually or *nis* certainly) is in dictionaries given as a synonym of *Rahasya* which signifies mystery. Sankaracharya, the celebrated expounder of a great number of these works on theology, and the author of the *Vedanta-Sara*, says at the beginning of his exposition of the Kathaka Upanishada : 'Those who seek final liberation and have abjured all that is visible and perishable, and have obtained the science called Upanishad, shall be

freed from ignorance and the other evils which are the cause of the evolutions of the world (Sansara)—for then (the evils) will be removed and destroyed. This is the meaning of the root *śhad* and therefore is this science called Upanishad.

It may also be derived from the root *sad* to sit down preceded by the two prepositions *ni* down and *upa* near, so that it may be also rendered by (Session) in the sense of the Latin 'Scholia' being chiefly a kind of disputation between a master and his pupil. In ancient India, a number of pupils used to sit down near their teacher to listen to his instructions.

But this meaning, as Professor Max-Muller observes, is not only applicable to the Chapters called Upanishadas but to also any other portion of Veda and it is very difficult to ascertain how the meaning came to be restricted. He further says "It is still more strange that Upanishada, in the sense of session or assembly, has never, so far as I am aware, been met with. Whenever the word occurs it has the meaning of doctrine or secret doctrine or is simply used as the title of the philosophical treatises which constitute the *Jñanakanda* or the knowledge portion of the Veda."

The ancient grammarian Panini appears to have understood by it "Secret" and this meaning,

as Professor Goldstucker holds, is also compatible with its etymology which means "entering into that which is hidden—the mysterious science, which, by bestowing on the mind real knowledgo, leads to the attainment of eternal bliss."

There is another derivation of the word, as given by Professor Max-Müller, from the root *sad* in the sense of approaching *i.e.* we can approach the Great God by a knowledge of the Upanishadas.

We find the word Upanishada used in various senses in the Vedic writings the most important of which is that it is generally used as the appellation of the books containing knowledge of Brahman. It is, in some passages, seen to mean, secret or esoteric knowledge. It also means rules of conduct for such men who have obtained this knowledg.

CHAPTER II.

(THE NUMBER AND CLASSES OF UPANISHADAS).

It is very difficult to ascertain the exact number of Upanishadas. Some years ago Professor Weber quoted the number as 235. Dr. Roer held that the number of Upanishadas actually extant

was 123. The alphabetical list published by Professor Max-Muller brings the number to 149. Some compute it at ninety-six. According to Dr. Burnell the number is 154 and according to Professor Haug it is 170.

But most of these Upanishadas are small and unimportant. The most important of them however, as enumerated in *Sarvopanishad-arthanubhutiprakasa* are twelve in number. They are :—

1. Aitareya-Upanishada.
2. Taittiriya-Upanishada.
3. Chhandogya-Upanishada.
4. Mundaka-Upanishada.
5. Prasna-Upanishada.
6. Kaushitaki-Upanishada.
7. Maitrayaniya-Upanishada.
8. Kathavalli-Upanishada.
9. Svetasvatara-Upanishada.
10. Brihad-aranyaka-Upanishada.
11. Talavakara (Kena) Upanishada.
12. Nrisimhottaratapaniya-Upanishada.

The works which are popular in Bengal are ten* in number namely Isa, Kena, Katha, Prasna,

ईश-केन-कठ-प्रश्न-मुण्ड-माण्डुक्य-तित्तिरि ।

एतरेयञ्च च्छान्दोग्यं बृहदारण्यकन्तथा ॥

Muṇḍa, Mandukya, Tittiri, Aitareya, Chhandogya and Vrihadāranya; to which may also be added Svetasvatara.

It is very difficult to classify the Upanishadas that are extant. The most important characteristic noticeable is that in the twelve ancient ones attached to the three older Vedas we do not meet with sectarian aims. They are absolutely taken up with an enquiry into the nature of the Supreme Being. The other Upanishadas, which are called Atharvan and which are of very modern origin, are filled with sectarian views. This change in the general character of the subject conclusively proves the later origin of these works and brings it down to a period of rampant sectarian supremacy. The twelve ancient Upanishadas are:—(1) Aitareya (2) Kāushitaki (3) Vāshkala, (4) Chhandogya (5) Satarudrya (6) Sikshāvalli (7) Samhitopanishad (8) Tadeva, (9) Sivasamkalpa (10) Purusa-sukta (11) Isā (12) Vrihad-aranyaka.

Professor Weber, in his "History of India literature" gives a beautiful account of the nature and characteristics of these Upanishadas. *Satarudriya* seems to be an exception to the nature of the ancient Upanishadas. He remarks,—"for although the work has in fact been used for sectarian purposes, it had originally quite a different signifi-

cance, which had nothing to do with the misapplication of it afterwards made ; originally it was not an Upanishada at all."

The Rigveda is followed by two Upanishadas which are generally assigned to it ; but which are nevertheless separate authorities for two different schools ; these are the *Aitreya* and *Kaushitaki*. The latter together with the *Aitareyaka* is one of the chief authorities for the Vedanta School of philosophy.

The Taittiriya is one of the most important Upanishadas ascribed to the Black Yayurveda. Another belonging to it is the Maitrayani, which is the principal book of a school of Yayurvedi Brahmanas, who call themselves Maitrayanaiyas.

The White Yayush has two Upanishadas which are both of great length and enjoy the highest authority among the Hindus. They are the *Isa* and *Vrihadāranyaka*.

The principal Upanishada of the Sama Veda is the *Chhandogya* which is very much popular and well-known.

The Upanishadas of the Atharva Veda are mostly composed in verse. This is what superficially distinguishes them from the Upanishadas of the other Vedas. According to professor Weber they are divided as regards subject-matter into three

UPANISHADAS.

different classes. The first class are directly concerned with an enquiry into the nature of the Supreme Being. The second deals with *Yoga* or meditation, the means thereof and the unification of the human soul with the Divine Soul. The third class substitutes for the Supreme Being some one of the forms of Siva and Vishnu.

The Munduka is the principal Upanishada of the Atharva Veda and is also one of the most important for the doctrines which it contains. These are plain enough from the following words of its first section. "The Supreme science is that by which this imperishable nature is apprehended which is contemplated by the wise for the source of beings. As the spider spins and gathers back (its thread); as plants sprout and germinate; as hair grows on a living person, so is this universe here produced from the imperishable nature." The next in importance is Prasna. These two connect themselves very much with the Upanishadas of the older Vedas and with the Vedanta doctrine.

CHAPTER III.

GENERAL CHARACTER: DATE: AUTHORSHIP.

The Upanishadas are generally in the forms of dialogue, written in prose with occasional sprinklings of verse. The longer Upanishadas abound in mythical stories whereas the shorter ones are more abstract and systematic. Some of them are also entirely written in verse. The dialogues are generally between the preceptor and the pupils and sometimes between the husband and wife regarding many momentous problems of life in this world and in that to come. They are interspersed with mythical allusions and frequent references are made to the Vedic deities. These gods are invoked in the same way as they are addressed in the *Samhitas*. Various sorts of sacrifices, which hold a prominent part in that class of Vedic writings which pass under the appellation of the *Brahmanas*, are also incidentally described, the principal subject of dissertation being invariably the nature of Atman and its relation to human soul. The reasons for these references in works that stand pre-eminently supreme for high philosophical and theological ideas are not far to seek. The Upani-

shadas were composed immediately after the Brahmanas and some of them were composed simultaneously with them. Thus the outward characteristics, both as regards form, style and superficial matter, are almost the same, but the main topics are widely different in their nature.

It is very difficult to ascertain the date of composition of all the Upanishadas some of them being of very recent origin. It is a fact patent enough that some of them were composed by the great Sankara even after the advent of Gautama Buddha. Whatever may be the date of composition as regards many minor works the principal Upanishadas attached to the three older Vedas and the leading ones of the Atharva-Veda are entitled to claim a very ancient origin. Professor Max-Muller in the introduction of the first volume of the Upanishadas thus remarks regarding this puzzling question of date :—

“Though it is easy to see that these Upanishadas belong to very different periods of Indian thought, any attempt to fix their relative age seems to me for the present almost hopeless. No one can doubt that the Upanishadas which have had a place assigned to them in the Samhitas, Brahmanas and Aranyakas are the oldest. Next to these we can draw a line to include the Upanishadas clearly referred to in the

Vedanta-Sutras, or explained or quoted by Sankara, by Sayana and other modern commentators. We can distinguish Upanishadas in Prose from Upanishadas in mixed prose and verse and again Upanishadas in archaic verse from Upanishadas in regular and continuous Anusthuva Slokas. We can also class them according to their subjects and at last according to the sects to which they belong. Beyond this it is hardly safe to venture at present."

The difficulty which the learned Professor has experienced in ascertaining the exact date of the Upanishadas is equally applicable to all other Sanskrit works. It is not safe at all to ascertain their age through internal evidence or linguistic methods. The Hindu Scriptures passed for several centuries orally from one generation to another before they were committed to writing. And it is not therefore improbable that many events of a later date and passages supporting the doctrine of one sect or the other preached long after have found room in the Sacred Scriptures of the early Hindus. These passages were so very ingenuously composed by their authors that it is very difficult, nay impossible, to lay down a line of demarcation between original matter and the interpolated passages. The safest key however to unlock this portal of the ancient

Indian literature is to depend upon the development of thought. If we trace out from early Sanskrit works commencing with the Vedas, the intellectual and spiritual development of the Aryans we can, to a certain extent, decide which of those works were written first and which next.

The hymns of the Vedas were composed by the Aryan Rishis in their dawn of life to invoke blessings and pray for the necessities of life from the various powers of Nature. We do not meet in the pages of the Rig Veda any definite set of theological ideas or dogmas or any systematic system of philosophy as in the system of Kapila or Kanada. The Aryans pray to the Sun, behold the Divinity in him because they cannot but do it. They pray to the god of rain, Indra, for the rain is of very great importance to them to carry on their agricultural operations. Thus we see that in the first wakenings of spiritual and intellectual life they simply pray to the various powers of Nature the agents of the Supreme God, around them.

While thus singing their glories in beautiful and majestic verses the most important thought, that flashed in their minds, was how to propitiate them. In that state of infant civilization they could not think of any other means but performing sacrifices in their honor. And when these sacrifices

were instituted they had to lay down rules of rituals and ceremonials. The Brahmanas are the index of these rules. The Aryans of this period were head and soul immersed in mere forms of worship. They were so much occupied with rituals and ceremonials that they could pay no attention to their spiritual culture. They saw the various phenomena of Nature around them, whom, they, in their infancy of spiritual culture, could not but take for the agents of some One higher than they. Because all these phenomena of Nature exercised an ever-abiding influence upon their life they could not but propitiate them and their desire to please them led to the origin of the *Brahmanas* the ritual portion of the Vedas. And after they had done enough with rituals and ceremonials and after they had considerably advanced in civilization—the more important problems of life engaged their thought and the Rishis began to think—“whence this world arose? What is the nature of the Supreme Brahman who works the various phenomena of Nature? What is the relation of the human soul with the Divine Soul?” Answers of all these questions are recorded in the Upanishadas. Thus we see that they were written after the Brahmanas. As it has been, after careful astronomical calculation, determined that

Sanhita portion of the Vedas was written six to four thousand years before the birth of Christ it is clear that the Upanishadas must have been written about four to three thousand years before the birth of Christ. It is no doubt true that many of the Upanishads are quite of a recent date, even one by the name of Allaponishada being found among them, but those, attached to the three older Vedas and some leading ones of the first class of the Atharva Veda belong undoubtedly to a very ancient period.

In the important Upanishadas it is seen that even the Kshatriyas take a leading part in the controversy and many an important spiritual problem has been solved by them. From this internal fact it is clearly evident that those Upanishadas must have been written at a period when the entire stock of learning and spiritual culture was not monopolised by the Brahmanas and when the duties of the four Varnas were not definitely laid down.

We have mentioned before that the Upanishadas belong to that class of Sanskrit literature which pass by the name *Śruti's*. While describing the character of Upanishadas in previous pages we have also said that oftentimes pupils put questions to their teachers who were generally Rishis living in the forest and they replied. Thus we

see that the Upanishadas were composed by the various Rishis whose names are mentioned in different works. As in the Prasna-Upanishada, a Rishi named Pippalada gives instructions to his six pupils. In the Katha-Upahishada, Yama gives instructions to Nachiketas, the son of Gautama.

SYNOPSIS OF THE PRINCIPAL UPANISHADAS.

I—AITAREYA UPANISHADA.

This Upanishada is taken from the second Aranyaka of the Aitareya Brahmana attached to the Rig-Veda. It is divided into three chapters the first consisting of three sections, the second and the last one section each. It is called *Aitareya* because it is composed or preserved by Itara's son Mahidasa.

"The first chapter contains an account of the creation of the universe, the various attributes of God, the creation of the worlds, Prajapati, Devas (gods), man and of food. The individual soul enters into man where it exists in three states viz the state of awakening, dream and sleep. Meditating on the universe and its relation to it the individual soul finds no other reality but the Supreme

Spirit who is the same with itself (the individual soul).

"The second chapter contains an account of the three births of a man, first in the shape of a seed, the second is when he is born and the third when he goes away from the world to be born again in a new body. On account of their ignorance of the soul men migrate from one birth to another. A true knowledge of the soul puts a stop to transmigration. This is illustrated by the example of Vamadeva.

"The third chapter describes the true nature of the soul. The soul is not the instrument of preception (the eye, ear, &c) it is not the mind, it is merely knowledge and the several acts of knowledge are modifications to be comprehended by knowledge alone. The soul, as knowledge, is the foundation of the whole world, it is Brahma the craator, it is the creation, the gods, the elements and all the beings that are produced from them.

This alone is true knowledge and the individual and the universal soul are the same and thereby the liberation from the world and immortality in Brahma are obtained."—

(Adapted from Dr. Roer's).

2—ISHA.

"Its another name is *Vajasaneya Sanhitopanishad*. It is attached to the White Yayurveda. Yayurveda is divided into two divisions—White and Black. There is a tradition current regarding this division. Once on a time a quarrel took place between Vajasaneya Yajnavalka and his preceptor Vaishampayana. The latter asked the former to return the Vedas learned by him. Thereat Yajnavalka vomited out the Vedas which were taken up by the other disciples of Vaishampayana in the shape of Tittri birds. Thereupon Yajnavalka compiled a Sanhita which passed after his name as *Vajasaneya Sanhita*.

It is a very small Upanishada and is composed for the purpose of exalting the knowledge of the Supreme Spirit above all other objects. In this Upanishada two roads have been pointed out namely *Jnana*, or the knowledge of Brahman and *Karma* or action in accordance with the precepts laid down in the Vedas. Both the roads are worthy of being followed by people. Those who can understand the true nature of the Supreme Being find everything, great and small, identical with God. The whole universe is seen in Him and He is seen in the universe. To realize this is the highest aim of man and when this is at-



tained there is the termination of Máya or delusion.

Those who cannot elevate their thoughts to the perfection of his nature should perform the works enjoined by the Vedas. They may be done in three ways, by the performance of works alone, or by the attainment of the inferier knowledge of Brahma when he is represented by worldly qualities or individual deities, or lastly by the work and this kind of knowledge combined."

"By the practice of any of these duties man will acquire a state of happiness after death, but as he accomplishes his whole duty only by practising both knowledge (the inferior knowledge) and works, so he obtains thereby higher and higher worlds. However all that he obtains compared with the effect of the knowledge of Brahma is ignorance transitory and unsatisfactory; for in Brahma alone are absolute knowledge and bliss"
—(*from Dr. Roer's.*)

3—KATHA.

Katha Upanishada is one of the best of Upanishadas and is very widely known. According to some texts it is attached to the Rig-Veda. Colebrooke says that it is attached to the Sama-Veda. But general opinion is that it is one of the Atharva-Upanishadas.

It is divided into two Adhyayas or books and each of them contains three chapters. These chapters pass by the name of *Vallis* or creepers.

In loftiness of thought, grandeur of imagery, nicety of expression it surpasses almost all other Upanishadas.

“The lofty conception” Dr. Roer remarks “by which in its introductory legend Death is made to give a reply to the highest questions the human mind can propose to itself, the intimate conviction and enthusiasm with which Nachiketas shows about, infinite superiority of what is good to the pleasures of the world, and the firmness which he maintains amidst all the allurements that are placed before him, bears some resemblance to the energy of mind with which, Plato, in the first and second books of his “*Republic*” shows that justice has an incomparable worth and ought to be preserved under any circumstances.”

The introductory legend thus referred to is the following :—

“Once desirous of heaven the son of Vajasrava (Gautama) gave away all his property. He had a son Nachiketas by name.

When the presents were brought filial anxiety filled the young man. He thought,

“He who gives to attending priests (bads cows)

or such cows as are no longer able to drink water or eat grass and are incapable of giving further milk, or of producing young, is carried to that mansion where there is no felicity whatever."

Thus thinking and desirous of saving his father from falling into this bad plight the son asked his father saying. "To whom will you give me, O father, in lieu of these cows?" The father gave no reply and the son again put to him the same question. This irritated the father, who in anger said. "To Yama I will consign thee."

This surprises the son but he submits. The father feels compunction for his hasty conduct and becomes reluctant to part with his son. Nachiketas, however, persuaded him saying that a promise must be satisfied and he goes to the house of Yama. When he went there he did not find Yama and he remained in his house without food and water for three days. When Yama returned he tried to repair the neglect shown to the guest and offered to grant him three boons. Nachiketas was satisfied and the first boon, he prayed for, was that his father's distress might be removed and his anger appeased. Next he wanted that knowledge of fire, by which heaven is acquired where there is no fear and where even "thou Yama, canst not always exercise thy dominion."

Yama explains the nature of that fire. The number of bricks which are deposited every day after the fire offering and the number of ceremonies performed in a year are mentioned. Yama, pleased with the rapt attention with which Nachiketas listened to his instructions, said that the fire would be named after him.

Nachiketas then thus puts the third question :

"There is this inquiry. Some say (the soul) exists after the death of man, others say it does not exist. This I should like to know instructed by thee ; such is the third boon."

Yama says that it is a very puzzling question and asks him to pray for any other boon, children, wealth, cattle, elephants, gold, horses, &c. But Nachiketas said "Everything is transient, everything disappears with death. I therefore pray for no other boon but that concerning the soul of which the knowledge is hidden."

This closes the first *Valli* or creeper. The second *Valli* gives an account of the difference between what is good and what is pleasant. Of these the good is the higher, for the knowledge of things that are pleasant is ignorance because it produces belief in the mind of a man that this world, with its object of enjoyments, only exists and nothing else. And "those who live in th

midst of ignorance, but fancy themselves wise and learned, go round and round with erring step deluded as blind people lead by one blind."

"Knowledge, on the other hand, refers to what is good and its object is the true nature of the soul of man. It is different from virtue and vice, from cause and effect, different from past, present and futures times. The soul, then by which man knows, is not born, nor does it die. It is not produced from any nor any is produced from it. It is unborn, eternal and without decay."

Nachiketas asks Yama "how a knowledge of Brahma can be acquired." Yama says that the consummate means of acquiring this knowledge is to meditate on the word Om which means Brahma, the Supreme Being.

The third *Valli* treats of the relation of man's soul to the universal soul.

"There are two souls in this world the embodied or finite soul and the unembodied or infinite soul.

The embodied soul is endowed with senses, their objects, the mind and intellect, and is the ruler and enjoyer. Among them the objects are higher than the senses, the mind is higher than the objects; intellect is higher than mind and higher than intellect is the great soul."

"The fourth *Valli* shows that the great obstacle

to a knowledge of the soul is ignorance. How can the soul be known if it be concealed? The answer is,—when the senses are withdrawn from their objects and enjoyments, the soul is known by every one's own soul; for by this all sensual and other qualities, in the state of awakening as well as in dream, are perceived, known; nothing remains unknown to it, it is knowledge itself and thereby the same with Supreme Brahma.

“In the fifth *Valli* an attempt is made to prove the existence of the soul as a principle different from the body and to show how the one soul can be also manifold. The soul is the ruler of the senses and all the functions of life depend upon its existence. When the soul has left the body these functions cease. Life does not proceed from some thing else, different from these upon which it is founded. How the one soul can be manifold is shown merely by comparisons. As one and the same fire, by its coming into contact with various things, becomes various, or as water, though of one nature, appears of many forms when in connection with other things, so appears the soul various by its various relations. In all these relations however, the soul is not affected by the imperfections of the various things as the sun is not sullied by the defects of the eye in which it is

reflected for it is not only within but also without the creatures.

In the sixth *Valli* the following question is answered "How can I know Brahma? Does He manifest or not? The question is answered thus:—Nothing can manifest Brahma who is infinite because all is manifested by him. This knowledge of Brahma is acquired by the meditation on Om and this meditation is carried on by means of yoga a state of mind when the senses and the mind are withdrawn from their objects and intellect or *buddhi* is concentrated in Brahma.—

Adapted from Dr. Roer's.

4—VRIHADARANYAKA.

The Vrihad aranyaka, which constitutes the fourteenth book of the Satapatha Brahmana, is the conclusion of the Vajasaneyi, or white yajus. It consists of seven chapters or eight lectures; and the five last chapters in one arrangement, corresponding with the six last lectures in the other, form a theological treatise entitled the Vrihad Upanishada, Vajasaneyi Brahmana Upanishad, but more commonly cited as the Vrihad aranyaka. The greatest part of it is in dialogue, and Yajnavalka is the principal speaker. As an Upanishad, it properly belongs to the Kanva Sakha: at least,

it is so cited by Vidyaranya, in his paraphrase of Upanishads before mentioned. There does not, however, appear to be any material variation in it, as received by the Madhyandina school : unless in the divisions of chapters and sections, and in the lists of successive teachers by whom it was handed down.

To convey some notion of the scope and style of this Upanishad, I shall here briefly indicate some of the most remarkable passages, and chiefly those which have been paraphrased by Vidyaranya. A few others have been already cited, and the following appears likewise to deserve notice.

Towards the beginning of the Vrihad-aranyaka, a passage, concerning the origin of fire hallowed for an Aswamedha, opens thus : 'Nothing existed in this world before (the production of mind) : this universe was encircled by death eager to devour ; for death is the devourer. He framed mind, being desirous of himself becoming endued with a soul.'

There the commentators explain death to be the intellectual being who sprang from the golden mundane egg : and the passage, before cited from the Rigveda, where the principal existence of death is denied, may be easily reconciled with this, upon the Indian ideas of the periodical destruction and

renovation of the world and, and finally of all beings but the supreme one.

The first selection by Vidyaranya from this Upanishad is the fourth article (brahman) of the third lecture of the viṛṣad-aranyaka. It is descriptive of Viraj, and begins thus :

"This (variety of forms) was, before (the production of body), soul, bearing a human shape. Next looking around that (primeval being) saw nothing but himself : and he, first, said, "I am I." Therefore, his name is "I," and thence, even now, when called, (as man) first answers, "it is I," and then declares any other name which appertains to him.

Since he, being anterior to all this (which seeks supremacy), did consume by fire all sinful (obstacles to his own supremacy), therefore does the man who knows this (truth), overcome him who seeks to be before him.

He felt dread, and therefore man fears when alone. But he reflected, "since nothing exists besides myself, why should I fear?" Thus his terror departed from him ; for what should he dread, since fear must be of another ?

He felt not delight ; and therefore man delights not when alone. He wished (the existence of) another ; and instantly he became such as is,

man and woman in mutual embrace. He caused this his ownself, to fall in twain ; and thus became a husband and a wife. Therefore was this (body), so separated, as it were an imperfect moiety of himself ; for so Yajnavalkya has pronounced it. This blank, therefore, is completed by woman. He approached her ; and thence were human beings produced.

'She reflected, doubtingly, "how can he, having produced me from himself, (incestuously) approach me ? I will now assume a disguise." ' She became a cow ; and the other became a bull, and approached her ; and the issue were kine. She was changed into a mare, and he into a stallion ; one was turned into a female ass, and the other was a male one, thus did he again approach her ; and the one hoofed kind was the offspring. She became a female goat, and he a male one ; she was a ewe, and he a ram, thus he approached her ; and goats and sheep were the progeny. In this manner did he create every existing pair whatsoever, even to the ants (and minutest insects).

The sequel of this passage is also curious, but is too long to be here inserted. The notion of Viraj dividing his own substance into male and female occurs in more than one Purana. So does that of an incestuous marriage and intercourse ofe

the first Manu with his daughter Satarupa; and the commentators on the Upanishad understand that legend to be alluded to in this place. But the institutes ascribed to Manu make Viraj to be the issue of such a separation of persons and Manu himself to be his offspring.

There is, indeed, as the reader may observe from the passages cited in the present essay, much disagreement and consequent confusion, in the gradation of persons interposed by Hindu theology between the Supreme Being and the created world.

The author of the paraphrase before mentioned has next selected three dialogues from the fourth lecture or chapter of the Vrihad-Aranyaka. In the first, which begins the chapter and occupies three articles (Brahmanas) a conceited and loquacious priest, named Balaki, from his mother (Balaka), and Gargya (from his ancestors Garga), visits Ajatsatru, king of Kasi, and offers to communicate to him the knowledge of God. The king bestows on him a liberal recompense for the offer; and the priest unfolds his doctrine saying he worships or recognizes as God, the being who is manifest in the sun; him, who is apparent in lightning, in the ethereal elements, in air, in fire, in water, in a mirror, in the regions of space, in shade, and

in the soul itself. The king who was, as it appears, a well-instructed theologian, refutes these several notions successively, and finding the priest remain silent, asks, "Is that all you have said"? Gargya replies, that is all." "Then," says the king "that is not sufficient for knowledge of God. Hearing this, Gargya proposes to become his pupil. The king replies, "It would reverse established order, were a priest to attend a soldier in expectation of religious instruction, but I will suggest the knowledge to you."

He takes him by the hand, and rising, conducts him to a place where a man was sleeping. He calls the sleeper by various appellations suitable to the priest's doctrine, but without succeeding in awakening him, he then rouses the sleeper by stirring him; and afterwards, addressing the priest, ask. "While that man was thus asleep, where was his soul, which consists in intellect? and whence came that soul when he was awakened?" Gargya could not solve the question, and the king then proceeds to explain the nature of the soul and of the mind, according to the received notions of the Vedanta. As it is not the purpose of this essay to consider those doctrines I shall not here insert the remainder of the dialogue.

The next, occupying a single article is a

conversation between Yajnavalkya and his wife Maitreyi. He announces to her, his intention of retiring from the civil world, requests her consent, and purposes to divide his effects between, her and his second wife, Katyayani. She asks, "Should I become immortal, if this whole earth, full of riches, were mine?" "No," replies Yajnavalkya, "riches serve for the means of living, but immortality is not attained through wealth." Maitreyi declares she has no use, then, for that by which she may not become immortal; and solicits from her husband the communication of the knowledge which he possesses, on the means by which beatitude may be attained. Yajnavalkya answers, "Dear wert thou to me, and a pleasing (sentiment) dost thou make known; come, sit down; I will expound (that doctrine); do thou endeavour to comprehend it." A discourse follows, in which Yajnavalkya elucidates the notion, relative to the soul, which should therefore be contemplated and considered in all objects, since everything is soul, for all one, when all proceed, and in which all merge; and that is identified with the supreme soul, through the knowledge of which beatitude may be attained.

I shall select, as a specimen of the reasoning in this dialogue, a passage which is material on a

different account; as it contains an enumeration of the Vedas, and of the various sorts of passages which they comprise, and tends to confirm some observations hazarded at the beginning of this essay.

‘As smoke, and various substances, separately issue from fire lighted with moist wood, so from this great being were respired the Rigveda, the Yajurveda, the Samaveda, the Atharvan and Angiras; the Itihasa and Purana, the sciences and Upanishada, the verses and aphorisms, the expositions and illustrations, all these were breathed forth by him.’

The commentators remark, that four sorts of prayers (*mantra*), and eight sorts of precepts (Brahmana) are here inserted. The fourth description of prayers comprehends such as were revealed to, or discovered by Atharvan and Angiras: meaning the Atharvana Veda. The Itihasa designates such passages in the second part of the Vedas entitled Brahmana, as narrate a story: for instance, that of the nymph Urvasi and the king Pururavas. The Purana intends those which relate to the creature and similiar topics. “Sciences” are meant of religious worship: “verses,” are memorial lines: Aphorisms are short sentences in a concise style: “Expositions,” interpret such sentences; and

"illustrations" elucidate the meaning of the prayers.

It may not be superfluous to observe in this place, that the Itihasa and Puranas here meant, are not the mythological poems bearing the same title, but certain passages of the Indian scriptures, which are interspersed among others, throughout that part of the Vedas called Brahmana, and instances of which occur in more than one quotation in the present essay.

The dialogue between Yajnavalkya and Maitreyi, above mentioned, is repeated towards the close of the sixth lecture, with a short and immaterial addition to its introduction. In this place it is succeeded by a discourse on the unity of the soul ; said, towards the conclusion, to have been addressed to the two Aswins, by Dadhyach, a descendant of Atharvan.

The fourth lecture ends with a list of the teachers, by whom that and the three preceding lectures were handed down, in succession, to Pautimāshya. It begins with him, and ascends, through forty steps, to Ayāśya ; or, with two more intervening persons, to the Aswins ; and from them to Dadhyach, Atharvan, and Mrityu, or death ; and through other gradations of spirits, to Viraj, and finally to Brahma. The same list occurs again at

the end of the sixth lecture; and similar lists are found in the corresponding places of this Upanishad, as arranged for the Madhyandina Shâkhâ. The succession is there traced upwards, from the reciter of it, who speaks of himself in the first person, and from his immediate teacher, Saurpanyâya, to the same original revelation, through nearly the same number of gradations. The difference is almost entirely confined to the first ten or twelve names.

The fifth and sixth lecture of this Upanishad have been paraphrased like the fourth, by the author before mentioned. They consist of dialogues, in which Yajnavalka is the chief discourser.

Janaka, a king paramount, or emperor of the race of Vidéhas, celebrated at great expense a solemn sacrifice, at which the Brahmanas of Kuru and Panchala were assembled; and the king, being desirous of ascertaining which of those priests was the most learned and eloquent theologian, ordered a thousand cows to be made fast in his stables, and their horns to be gilded with a prescribed quantity of gold. He then addressed the priest, "whoever among you, O venerable Brahmanas, is most skilled in theology, may take the cows." The rest presumed not to touch the cattle;

but Yajnavalka bade his pupil Samashrāvas drive them to his home. He did so; and the priests were indignant that he should thus arrogate to himself superiority. Aswala, who was the king's officiating priest, asked him, "Art thou, O Yajnavalka ! more skilled in theology than we are ?" He replied, "I bow to the most learned ; but I was desirous of possessing the cattle."

This introduction is followed by a long dialogue, or rather by a succession of dialogues, in which six other rival priests (besides a learned female, named Gargi, the daughter of Vachaknu) take part as antagonists of Yajnavalkya, proposing questions to him, which he answers ; and by refuting their objections, silences them successively. Each dialogue fills a single article (Brahmana) ; but the controversy is maintained by Gargi in two separate successors, and the contest between Yajnavalkya and Vidagdha, surnamed Sakala in the ninth or last article of the fifth lecture, concludes in a singular manner.

Yajnavalka proposes to his adversary an abstruse question, and declares, "If thou dost not explain this unto me, thy head shall drop off." Sakalya (proceeds the text) could not explain it, and his head had fallen off, and robbers stole his bone, mistaking for some other thing.

Yajñavalkya then asks the rest of his antagonists, whether they have any question to propose, or are desirous that he should propose any. They remain silent, and he addressed them as follows :

‘Man is indeed like a lofty tree : his hairs are the leaves, and his skin the cuticle. From his skin flows blood, like juice from bark ; it issues from his wounded person, as juice from a stricken tree. His flesh is the inner bark ; and the membrane near the bones is the white substance of the wood. The bones within are the wood itself, and marrow and pith are alike. If then a felled tree springs anew from the root, from what root does mortal man grow again when hewn down by death ? Do not say, from prolific seed ; and that is produced from the living person. Thus, a tree, indeed, also springs from seed ; and likewise, shrouts afresh (from the root) after (seemingly) dying ; but, if the tree be torn up by the root, it doth not grow again. From what root, then, does mortal man rise afresh, when hewn down by death ? (Do you answer) He was born (once for all) ? No ; he is born (again : and (I ask you) what it is that produces him anew ?’

The priests, thus interrogated, observes the commentators, and being unacquainted with the first cause, yielded the victory to Yājñavalka. Accord-

ingly, the text adds a brief indication of the first cause as intended by that question. Brahma who is entitled with (the unvaried perception of) felicity is the best path (to happiness) for the generous votary, who knows him, and remains fixed (in attention).'

The sixth lecture comprises two dialogues between Yâjnavalka and the king Janaka, in which the saint communicates religious instruction to monarch, after inquiring from him the doctrines which had been previously taught to the king by diverse priests.

These are followed by a refutation of the dialogue between Yajnavalkya and his wife Maitreyi, with scarcely a variation of a single word, except the introduction as above mentioned. The sixth lecture concludes with repeating the list of teachers, by whom, successively, this, apart of the Veda was taught.

Concerning the remainder of the Vrihad-aran-yakâ I shall only observe, that it is terminated by a list of teachers, in which the tradition of it is traced back from the son of Pautimasy through forty steps to Yajnavalka; and from him through twelve more to the sun. In copies belonging to the Mandhya-andina Shakha the list is varied, interposing more with considerable difference in the names, from the

reciter, who speaks in the first person, and his teacher, the son of Bharadwaji, up to Yajnavalka, beyond whom both lists agree.—*Colebrooke*.

5—CHHANDOGYA UPANISHADA.

The Chhandogya Upanishada contains eight Chapters (prapathaks), apparently extracted from some portion of the Brahmana, in which they are numbered from three to ten. The first and second not being included in the Upanishada, probably relate to religious ceremonies. The chapters are unequally subdivided into paragraphs or sections; amounting in all, to more than a hundred and fifty.

A great part of the Chhandogya is in a didactic form: including however, like most of the other Upanishadas, several dialogues. The beginning of one, between Sanatkumar and Narada, which occupies the whole of the seventh chapter, has already been quoted. The preceeding chapter consists of two dialogues between Swetaketu, grandson of Aruna, and his own father, Uddalaka, the son of Aruna. These had been prepared in the fifth chapter, where Pravahana, the son of Jivala, convicts Swetaketu of ignorance in theology; and where that conversation is followed by several other dialogues, intermixed with successive references for ins-

truction. The fourth chapter opens with a story respecting Janasruti, grandson of Putra; and, in this and the fifth chapter, dialogues, between human beings, are interspersed with others in which the interlocuters are either divine or imaginary persons. The eight or last chapters contain a disquisition on the soul, in a conference between Prajapati and India.

I shall here quote, from this Upanishada, a single dialogue belonging to the fifth chapter.

‘Prachinasala, son of Upamanyu, Satyayajna, issue of Pulusha, Indradyumna, offspring of Ballavi Jana descendant of Sakarakshya, and Vudila, sprung from Aswataraswa, being all persons deeply conversant with holy writ, and possessed of great dwellings, meeting together, engaged in this disquisition, “What is our soul? and who is Brahma?”

These venerable persons reflected, “Uddalaka, the son of Aruna, is well acquainted with the universal soul: let us immediately go to him.” They went: but he reflected, “These great and very learned persons will ask me; and I shall not (be able) to communicate the whole (which they inquire): I will at once indicate to them another (instructor).” He thus addressed them, “Aswapati, the son of Kekaya, is well acquainted with the universal soul; let us now go to him.”

‘They all went; and, on their arrival, (the king) caused due honours to be shewn to them respectively; and, next morning civilly dismissed them; but observing that they said, and did not accept his presents), he thus spoke: In my dominions there is no robber; nor miser; no drunkard, nor any one neglectful of a consecrated hearth; none ignorant; and no adulterer nor adulteress. Whence (can you have been aggrieved)?’ (As they did not state a complaint, he thus proceeded:) “I must be asked, O venerable men? (for what you desire).” (Finding that they made no request, he went on): “As much as I shall bestow on each officiating priest, so much will I also give to you. Stay then most revered men.” They answered: It is indeed requisite to inform a person of the purpose of a visit. Thou well knowest the universal soul; communicate that knowledge unto us.” He replied, “to-morrow I will declare it to you.” Perceiving his drift, they, next day, attended him, bearing (like pupils) logs of fire wood. Without bowing to them, he thus spoke:—

‘ “Whom dost thou worship as the soul, O son of the Upamanyu?” “Heaven,” answered he, “O venerable king!” Splendid is that portion of the universal self, which thou dost worship as the soul: therefore, in thy family, is seen (the juice of the

acid asclepias) drawn, expressed, and prepared (for religious rites;) thou dost consume good (as a blazing fire;) and thou dost view a (son or other) beloved object. Whoever worships this for the universal soul, similarly enjoys food, contemplates a beloved object, and finds religious occupations in his family. But this is only the head of the soul. Thy head had been lost," added the king, "hadst thou not come to me."

He now turned to Satyayajna, the son of Pulusa, saying, "whom dost thou worship as the soul, O descendant of king!" "varied is that portion of the universal self, which thou dost worship as the soul, and, therefore, in thy family various forms are seen; a car yoked with mares, and treasure, together with female slaves, surround thee; thou dost consume food, and contemplate a pleasing object. Whoever worships this, for the universal soul, has the same enjoyments, and finds religious occupation in his family. But this is only the eye of soul. Thou hadst been blessed," said the king, "hadst thou not come to me."

"He next addressed Indradyumna, the son of Ballavi: Whom dost thou worship as the soul, O descendant of Vyaghaped," "Air," replied he, "O venerable king!" Diffused is that portion of the universal self, which thou dost worship as the soul,

numerous offerings reach thee ; many tracts of cars follow thee : thou dost consume food : thou viewest a favourite object. Whoever worships this, for the universal soul, enjoys food and contemplates a beloved object : and finds religious occupations in his family. But this is only the breath of soul. Thy breath had expired," said the king, "hadst thou not come to me."

' He next interrogated Jana, the son of Sarkarakshya : Whom dost thou worship as soul, O son Sarkarakshya ? The ethereal elements, said he "O venerable king," Abundant is that universal self, whom thou dost worship as the soul : and therefore thou likewise dost abound with progeny and wealth. Thou dost consume food ; thou viewest a favourite object. Whoever worship this, for the universal soul, consumes food, and sees a beloved object ; and has religious occupations in his family. But this is only the trunk of soul. Thy trunk had corrupted," said the king, "hadst thou not come to me."

' He afterwards inquired of Vadila, the son of Aswataraswa : Whom dost thou worship as the soul, O descendant of Vyaghrapad ? "Water," said he, "O venerable king !" "Rich is that universal self, whom thou dost worship as the soul, and, therefore, art thou opulent and thriving. Thou

dost consume food ; thou viewest a favourite object. Whoever worships this, for the universal soul, partakes of similar enjoyments, contemplates as dear an object, and has religious occupations in his family. But this is only the abdomen of the soul. Thy bladder had burst, said the king, hadst thou not come to me."

'Lastly he interrogated Uddalaka, the son of Aruna : Whom dost thou worship as the soul, O descendant of Gotama ? "The earth, said he, "O venerable king, constant is that universal self, whom thou dost worship as the soul : and, therefore, thou remainst steady, with offspring and with cattle. Thou dost consume food ; thou viewest a favourite object. Whoever worships this, for the universal soul, shares like enjoyments ; and views as beloved an object, and has religious occupations in his family. But this forms only the feet of the soul. Thy feet had been lame, said the king, hadst thou not come to me."

'He thus addressed them collectively. "You consider this universal soul, as it were an individual being ; and you partake of distinct enjoyment. But he, who worships, as the universal soul, that which is known by its (manifested) portions, and is inferred (from consciousness), enjoys nourishment in all worlds, in all beings, in all souls :

his head is splendid, like that of the universal soul; his eyes similarly varied; his breath is equally diffused; his trunk is no less abundant; his abdomen is alike full; and his feet are the earth, his breast is the altar; his hair is the sacred grass; his heart, the household fire; his mind, the consecrated flames; and his mouth oblation.

“The food which first reaches him, should be solemnly offered: and the first oblation, which he makes, he should present with these words: Be this oblation to breath efficacious. Thus breath is satisfied; and in that the eye is satiate; and, in the eye, the sun is content; and in the sun the sky is gratified; and, in the sky, heaven and the sun, and whatever is fully gratified with offspring and cattle; with vigour proceeding from food, and splendour arising from holy observances.

“But whoever, makes an oblation to fire, being unacquainted with the universal soul, acts in the same manner, as one who throws live coals into ashes: while he, who presents an oblation, possessing that knowledge, has made an offering in all worlds, in all beings, in all souls. As the tip of dry grass, which is cast into the fire, readily kindles; so are all the faults of that man consumed. He, who knows this, has only presented an oblation [to universal soul, even though he knowingly gives the

residue to a Chandála. For, on this point, a text is (preserved): As, in this world, hungry infants press round their mother; so do all beings await the holy oblation: they await the holy oblation.—

Colebrooke.

6—TAITTIRIYA-UPANISHADA.

It is an Upanishada attached to the black Yayur-veda. It forms the seventh and eight lecture of the Aranya. The subject is the nature of Brahma (tad, neuter; *i.e.* the universal of soul), and it is carried on in a kind of dialogue between Varuna and his son Vrigu, who is desirous of the mighty mystery. However, the first definition of Brahma which Varuna gives to his son only misleads him, and induces him to search farther; for when the youthful inquirer heard from his father that Brahma was that from whence all beings are produced,—that which they live,—that towards which they tend, and into which they pass,—he concluded that Brahma must be food; when they live by food, and when they die they become food; this next step in his advancement towards truth was that Brahma was breath: for, said he, all beings live by breath, and they pass into breath. This however, did not satisfy him; his father tells him that Brahma is profound meditation, and this makes him think that intellect was what he sought. He

then guesses that Ananda, or felicity, is Brahma, and here he stops. The chapter concludes with saying that he knows this rests on the same support on which this science is founded, that is, on the supreme ethereal spirit, and that he is great by progeny, by cattle and by holy perfections, and great by propitious celebrity. It is curious to see the gradual steps by which Bhrigu rose from the most object materialism to something higher merely by the application of different ideas to the same formula as given by his father at the beginning of his philosophical inquiries. It is needless to repeat that speculations like these can by no means have pretensions to the same age as the hymns of the Sanhita.

7—SWETASWATARA.

This Upanishada is attached to the Black Yayurveda. It is called Swetaswatara because a Rishi of the same name communicated it to the people of his hermitage. This Upanishada does not belong to the series of the more ancient Upanishadas or those which preceded the foundation of philosophical systems; for it shows in many passages an acquaintance with them, introduces Vedanta, Sankhya and Yoga, by their very names, mentions the reputed founder of the Sankhya.

Kapila and appears even to refer to doctrines which have been always considered as heterodox.

The mythological views of Svetashwatara are those of a later time when the worship of Siva and of the Divine Sakties or energies had gained. In it we find an admixture of Vedanta, Sankhya and yoga tenents. It is extremely difficult to ascertain the date of its composition. But it undoubtedly preceeded Sankara who wrote an elaborate commentary on this Upanishada. In it we find an attempt of reconciling the Sankhya and Vedanta.

According to the Vedanta the Brahma the Supreme Being is the last principle of creation. There exists nothing else but Him. He is infinite, absolute and perfect. The world, which does not really exist, is pervaded by Him. It exists in Him in an unmanifested state and the creation is merely the manifestation of this Supreme Being in nature.

According to Sankhya, whose system is essentially dualistic creation proceeds from the union of spirit and matter. Soul in itself is mere spectator and cannot create.

This is the essential point of difference but there are many points on which both Vedanta and Sankhya hold the same opinion, such as the order of creation, the nature of the last cause and the soul.

This is the view from which the Swetaswatarā starts and it undertakes a reconciliation of the two systems by admitting all the minor points of the Sankhya on the foundation of Vedānta. It grants to the Sankhya the order of its creation, the production of the elements from nature, intellect and self-consciousness; it admits its terminology and goes so far as to concede that the creation does not proceed from Brahma alone, but from Brahma in his connection with Maya, delusion or ignorance. But then, there is, according to it no difference between this and the productive principle of the Sankhya; for Maya is essentially the same with Prakriti the first productive nature of the Sankhya. The soul (Atma) of the Vedānta is identical with the soul (Purusha) of the Sankhya; it is the principle which is merely thinking and therefore non-active in itself. The soul, however, must be one and the same; for the creation of the world could not take place, if it depended upon a multitude of souls. That the creation proceeds from the soul is clear because in all productions of nature unity of purpose is visible, which would be impossible, if nature alone, a blind principle, were the cause. It is also evident that it must be one almighty and alwise spirit from which it proceeds; for individual souls are troubled by their partaking of worldly

misery, and want therefore the consummate wisdom to accomplish the creation. It is therefore necessary that such an universal soul, the absolute cause of the world, exists and on which, on the other hand, the whole world depends. This is Brahma, the supreme spirit. He is the first cause from which all proceeds, and the last, to which all returns.

Upon the supreme spirit are—founded nature or Maya, the first cause of material production, and also the individual souls and the universal ruler. Nature is two-fold, unmanifest and manifest. In its unmanifested state, nature (Prakriti, Pradhana, Aja) is undestroyable, although it depends upon Brahma; in its manifested state it is not eternal, its production commence and cease until all is again absorbed into the cause from which it emanated; it is pervaded in all its parts by the power of God, and is made for the enjoyment of the individual souls. The latter, like the supreme ruler, are eternal, but they are bound by nature; the supreme ruler, on the other hand, is a mere witness, and it is by him that the creation is afflicted.

This is in general the view of the Svetasvatara Upanishad; and we find it already prominently brought at the commencement in the two similes of a wheel and a river, in which the author tries to

embody the chief points of his doctrine. Here is the foundation formed by the notion of the Vedanta of the one, supreme, all pervading Brahma while all the other points of resemblance are determined by Sankhya notions.

It remains to be stated, what part of the yōga is admitted by this Upanishada. It is of course not the doctrine, by which it is distinguished from the Sankhya; for although the yoga teaches that the cause of the world is an alwise and all mighty god, yet, assumes at the same time, in accordance with the Sankhya, the independent existence of numberless other spirits. This is denied by the Svetaswatara, to which God is all in all, and it takes from the yoga only part of the appliances, by which man is to be prepared for the reception of the highest knowledge.

The chief end of man is to be liberated from the bonds of the world, to become free from the miseries of life and of the uninterrupted successions of births and deaths, and this can be only accomplished by that science, which teaches, that Brahma is different from the world, that the world is created by him in his connection with Maya or the ruling powers (Saktis), and that man is essentially the same with the ruler and the supreme spirit. To attain at this knowledge, a previous

subjugation of the sense and of the mind is required, for which several artificial means are advised, as keeping the body erect, taking and exhaling breath according to certain rules, selection of a quiet place, &c. &c. This is borrowed from the yoga philosophy, although it must be acknowledged, that a certain kind of this yoga is found in the Vedanta, where a great number of rules are laid down to the same effect."—(*From Dr. Roer's*).

8—KENA.

The object of Talavakara or Kena Upanishad is simply to define the idea of Brahma as the one absolute spirit, and to show its distinction from the world. It does not attempt to investigate its relation either to the individual soul or spirit, or to the material world, but is satisfied to indicate the existence of those relations. Like the Swetaswatara Upanishad, it commences with the question, who it is by whose decrees mind, life and the senses are engaged in the performance of their functions. It supposes then, that the necessity of a cause for the existence of finite beings has already been admitted, and moreover, that the cause must be absolute, that is to say, which do not require another cause for its own existence and action. The cause, replies the teacher, is the ear of the ear, the mind of the

mind, the speech of the speech, the life of the life, the eye of the eye, or as Sankara expresses it in his commentary to the Vrihad Aranyaka Upantshada, it is the beholding of the beholding, the hearing of the hearing, that is to say, it is the absolute spirit, by whom all those functions are perceived and ordained, at the same time he is the absolute end of all intellectual beings, by the knowledge of whom a state of perfection and immortality is obtained. Hereby is the idea of Brahma fully defined, and it is impossible to determine it in any other manner: for neither the senses nor the mind can approach it. It is, according to the expression of former teachers, different from what is known and beyond what is unknown; it is therefore also beyond teaching, as it could be taught only by an idea of what is known, but the idea of Brahma is infinite. The terms "known" (Vignata) and "unknown" (Avijnata) denote here the same as those of "manifested" (Vyakta) and "unmanifested" (Avyakta), when applied to the world. The manifested is the visible world, which is an effect, and can be re-received by the senses and the mind; the unknown or unmanifested is the invisible world, which is the cause of the former, and can only be apprehended by the mind. Brahma is therefore beyond both, and the absolute cause of both, or he

is, in accordance with the first definition, that which cannot be perceived by the senses and the mind, and by which those organs themselves are determined and brought to existence.

9—MANDUKYA.

The contents of the Mandukya Upanishad, divested of their obstruse phraseology, are as follows. Brahma, the soul or spirit, comprehends all things, both objects of perception and those which perception cannot reach. Brahma, or the soul, has four modes of existence; the waking state, the state of dreaming, the state of profound sleep, and a fourth state different from any of the former. In the waking state the soul through the senses is in actual contact with the material world of sense; in the state of dreams, it is conscious through the mind of the impressions which remain of the former state; in profound sleep no desire no thought, is left, all impressions have become one, and only knowledge and bliss remain. It is in this state, that Brahma becomes creator, that all things proceed from him, and are again absorbed in him. In the fourth state Brahma returns to his absolute and infinite nature, having no relation to aught else.

The word *Oṃ* is the verbal representative of of Brahma and the means by which the idea of

Brahma is conceived. The parts of which it consists, *viz.*, the letters A, U, and M, correspond with the different modes of existence of Brahma: thus A with his complete manifestation (the waking state), U with his eternal manifestation (the state of dreams), and M, with his existence when not manifested (profound sleep), or when all effects of the whole universe, have not proceeded beyond their final cause. The word *Omm*, its separate parts having disappeared, as soon as pronounced, corresponds to Brahma in, his absolute and infinite nature. By this meditation on *Omm* in its last form man becomes identical with Brahma.

From the form in which it is represented, I think, that the Mandukya is one of the latest among these Upanishads which exhibit the infinite spirit in its primitive notion, unmixed with sectarian views. There is here no inquiry of any kind; the system is complete, and described in terms which indicate the absence of all doubt or uncertainty as to its truth. The introduction of many technical terms of the Vedanta, with no other object than that of making as complete an enumeration of the names as possible, indicates that this Upanishad is taken from various sources, and that it addresses itself more to a blind disciple than to an intelligent enquirer.—(*From Dr. Roer's*).

10—PRASNA UPANISHAD.

The Prasna, one of the Upanishads in the Atharva collection, is divided, according to Sankara's text, into six parts (Prasna questions), or according to Dr. Weber's codices, into three Adhyayas with six Kandikas.

The first question shows the relation between Prajapati the (creator) and the creatures, the period of creation and the manner in which Prajapati is to be worshiped. The whole description is mythological and symbolical, and does not contain any defined thought. The creation proceeded from Prajapati, who was desirous of offspring. From his desire and the reflection on the creation a pair sprung forth, *viz.*, that which is without form, matter, the universal food, and that which has form, life, the consumer. As life and matter Prajapati is gradually the sun and the moon, the year in its two halves, *viz.*, when the sun moves to the north and again turns to the south, the lunar month its dark and light halves, day and night &c., so that each first member of this series corresponds to life and each second to matter. In fact, Prajapati, though divided, is one and the same, is creator and creature.

While the first question exhibits Prajapati in his

general relation to the world, the second shows his relation to the individual bodies.

The body, according to it, is composed of the five gross elements of the organs of action, the organs of intellect and the vital airs. By which of them is the body upheld? The answer is, by the principal life, because, when life ceases, all the other organs cease to act. Which then is the principal life? The answer, stripped of its symbolical disguise, is, it is the soul, it is the soul, it is all in all, the gods, the elements, the creatures, the Vedas, Prajapati that is to say, it is the Creator. But, then, this assertion is at variance with what has been said before about the principal life, *viz.*, that it is one of the organs; it is at variance with the third question, where (at its commencement) life, when produced from the soul, is said to have divided itself into the five vital airs, by whose action the functions of the body are upheld. Here life evidently means the general function or power with regard to the vital airs, and is therefore not the soul or Prajapati; for this life is not higher than any of the other function or organs. In which meaning then is the term life adopted here? Not in the meaning of a general function of the vital airs; for this would be in contradiction to the doctrine of all other

Upanishads and of the Prasna itself, since life is is a function together with the other functions, and is not produced before the elements, the senses, &c., and we must therefore maintain, that life means here Prajapati, or Hiranyagarbha, the first production of Brahma, yet after this decision, which is inevitable, there remains a surprise, why the creator obtained the name of life, and why he is described also as the life, from which those vital functions proceed, in evident contradiction to the other tenets, which could hardly escape the sagacity of the author of this Upanishad.

For the solution of this difficulty the idea suggests itself, that, antecedent to the time of the Upanishads, a doctrine was held, according to which life (as the general power of the vital functions) was considered as the principle, from which the creation sprung forth, and that, when it gave place to the doctrine, that all is founded on the soul, the name of life was retained as an equivalent of the creating power. It may then be considered as life, which divided itself into those functions, although not only as life, but also, for instance, as the element which divided itself into five elements, or as organ of intellect which divided itself in a similar manner.

Life again, or Prajapati, according to the third

question, is founded on the supreme soul, and enters through the mind into the body. The remaining part of this question gives a specimen of the anatomical and physiological knowledge of the author, and makes an attempt to trace the functions observed in the microcosm of the human body to the macrocosm of the world.

The fourth question, which is free from mythological embellishments, and contains the substance of the doctrines of this Upanishad, describes, first, the three states of the soul, *viz.*, the state of awaking in which all the organs perform their functions; the state of dream, in which only the mind, the highest among the senses, is awake while the others have entered it, and apprehends the impressions, which remain from the actual perception of objects in the awaking state; and the state of deep sleep, when all the impressions have disappeared and the mind is mere thought, that is to say, when the mind has entered the soul, so that the soul is the foundation of all. Then follows a statement of the different creations or principles of creation, *viz.*, of the five subtle and gross elements (earth, water, light, air, and ether), the five organs of intellect, the five organs of action, with their respective objects, the mind, intellect, self-consciousness, thinking right and

life, and the objects of mind, intellect, &c. At its commencement, it will be observed, this series is made in the inverse order of the creation of the elements; but there appears no order of dependence, according to which the other parts from the eye to the mind are arranged, afterwards (*vis*, from the mind to life) the succession appears again, regulated by some specific view, but whether so, that the parts are arranged according to their dependance upon each other, according to their respective excellence, is doubtful. It evidently differs from the order in the Katha Upanishad, in which there was a relation of dependence.

Brahma is then to be conceived in his relation to the world where he is the creator in the way described before, and he is also to be considered independently of the world in his own nature, which is his true conception, and according to which he is without attributes, mere spirit.

Herewith the doctrinal part of the Upanishad is concluded, and the last two questions do not open any new view. The fifth explains the *Om*, or the verbal symbol of the knowledge of Brahma in its reference either to the inferior or to the supreme Brahma. If the *Om* is meditated upon in its parts the knowledge of Brahma is incomplete, and its ultimate result is that man is born again; if it is

meditated upon as a whole, Brahma will be unknown in his absolute nature, and the effect is liberation from the world and absorption in Brahma.—(*Dr. Roer's*).

11—MUNDUKA UPANISHAD.

The Munduka Upanishad contains three parts (Mundakas), each of which is subdivided into two sections (Khandas). The first defines the science of Brahma and that of the Vedas; the second gives a sketch of the science of Brahma, *i.e.*, it describes Brahma in his own nature and in his relation to the world, and explains the means by which a knowledge of him is obtained; the third describes these means more fully, and shows the results of this knowledge, which, however, are also adverted to in the former parts.

There are two sciences, according to the first Mundaka the lesser and the highest. The former is founded on the four Vedas and the six Vedangas (accent, ritual, grammar, glossary, prosody and astronomy); the latter refers to Brahma, that being who is incomprehensible to organs of action and intellect, without qualities, all-prevailing, and likewise the author of the elements. The creation, proceeding from him is subject to him, part of him, and as much a necessary effect arising from him

as the web which the spider casts out and draws in,—the plants on the earth, or hairs on the body. Then follows the order of creation. From Brahman is produced food, (which, according to Sankara, is the unmanifested state of the individual souls, but may as well mean the same as the “unmanifested one” in the Katha), and from food, life (Hiranyagarbha), mind, existence (the five elements), the worlds, works and immortality.

1. The inferior science refers to works, enjoined by the *Mantras*. Those works are offerings to the gods, which must be performed with faith, and according to the appointed time and manner. If man performs them, he obtains the Brahman, world or heavenly bliss, if he does not perform them, he is deprived of the worlds of happiness.

2. It is considered that the object of the highest science is Brahman. The exposition which follows differs little from that at the commencement of the first Mundaka. Brahman, from whom the individual souls issue like sparks from fire, is a spirit, all-pervading, without cause, unchangeable, not to be comprehended in any finite forms, and without attributes. From him are produced life, mind, all the organs, ether, air, light, water and earth. He is inner soul of all beings (the Virat). The description of that which arises out

of Brahma, is then given without apparent order, and in conclusions it is enjoined that all is spirit and that by knowing Brahma man becomes liberated.

3. How becomes Brahma manifest, he not being manifest, by any thing else for all things are manifested by him? The answer is: Brahma is manifest; for he is within ourselves and in fact within all that exists. The principal means of obtaining a knowledge of him is to meditate by the word "*Om*" on the soul which is to be identified with Brahma.

This knowledge is not the effect of reading or understanding the Vedas, but is gained when the meaning of the Vedanta is understood and when, together with the renunciation of the world, there is concentration (Yoga) of the intellect.

4. The effect of such a knowledge is complete liberation. Then the soul retires from the world; it concentrates all its parts within itself and becomes identical with Brahma; like rivers, when flowing into the sea, become one, and the same with it. He who knows Brahma, becomes Brahma.

The principal link which connects our common knowledge with the notion of Brahma, and which is found in those three Upanishads, and, indeed, more or less clearly exhibited, in all the Upa-

nishads, is the reflection that the world is transient, that it is an effect and must have a cause which is of a heterogeneous nature. If, under the guidance of this thought, we survey our idea of external things and of ourselves, as they are conceived previous to philosophical reflection, and if at the same time we bear in mind the views of the Upanishads, we may without difficulty reconstruct the chain of thought leading to the notion of Brahma, who is absolute existence, knowledge and bliss.

The idea of infinite existence is taken from external things. These are at first, that is, previous to reflection, believed to exist; but existence soon recedes from them; they show themselves as effects and causes, as produced and producing as changed and disappearing. We observe that all external things are composed of a limited number of elements, they change in form and in quality; earth is dissolved into water, water into heat, fire into air, and air into ether, which latter, although itself not perceptible to the senses, is recognised by its quality—sound. There is a corresponding change from ether to air so on to earth, so that none of these elementary beings is unchangeable and therefore cannot really be said to have any existence. The same is the case with the elements which are termed "subtle," as

explained before. It is thought that the body is supported by certain airs, as, for instance, by respiration; for life is destroyed when they cease to act, showing there by that the "gross" body depends upon them, and that they themselves are changeable. Subtler than those airs are the senses; for they cannot be perceived like the vital airs; but, in all of them obtains the same liability to change, and all derive their existence from something else. They are effects indicating a cause. Proceeding then from effects to causes which are again effects, we arrive at last, materially speaking, at something which is not effect, *viz.*, indistinguishable matter, but yet, if we reflect, we shall perceive that this also is not an Independent Cause, for it changes; and the effect of that change is not something else, but itself; it is therefore after the effect another, and yet the same. Consequently, it can not be said that those existences, connected among each other as causes and effects, really exist; for none of them are exempt from change. To break through this circle we must look for an existence which does not change or depend upon another, and is always the same and likewise the cause of those changeable existences. This must be something which can not be perceived by any sense and is without the attributes

found in objects, which are perceptible. Here every change ceases ; here the mind can rest ; here that faith may find root which we seek in vain among the fleeting things of the world. (From Dr. Roer's)

12—KAUSHITAKI UPANISHAD.

Kaushitaki Brahmana Upanishada is attached to Rig Veda and consists of four Adhyas or chapters. The first chapter opens with the story that once on a time, Chitra, the son of Gangya, wanted to offer a sacrifice and chose Aruni as his priest but he sent his son Swetaketu instead. Chitra asks him about a secret place in world but he could not give him any reply. Swetaketu returns to his father Gautama and informs him of the question. The father and the son then go to Chitra who, being pleased with them, declares the knowledge of Brahmá's couch with the northern and southern paths. Here occurs a fine description of Brahma's region. "Verily in that world of Brahma are the lake of enemies, the sacrifice destroying moments the ageless river, the Ilya tree, the Salajya city, the impregnable palace, Indra and Prajapati, the door-keepers, Brahmá's hall Vibhu, his throne Vichakshana, his couch of unmeasured splendour ; and his wife (nature) the cause of the mind."

The second chapter deals with Prāna. "Prāna is Brahma" thus said Kaushitaki. Then follows a description of him who asketh not. Next follows the attainment of some wealth. For this he should offer oblations of ghee with *sruva*. Next comes the divine desire. In this way various forms of the worship of Prana or Brahma with hymns are mentioned.

The third chapter opens with Divodasa's son Pratardana's going to the loved mansion of Indra. Indra asked him to choose a boon. Pratadana asks Indra to choose one for him. Thereat Indra said "Verily know me. This I think the best for man that he should know me." Indra describes Prana as knowledge (Prajñá) which means the Supreme Soul. This and the individual soul are identical. The union is thus described. "The ten rudimentary principles (various objects) depend on Prajñá and the the rudiments of Prajna (speech &c) depend on the elements. Were there no rudimentary elements, there would be no rudiments of Prajñá; were there no rudiments of Prajñá there would be no rudimentary elements—from either alone no form would be accomplished!" Next follows the description of the soul. "This Prana is verily prajna, it is joy, it is eternally young and immortal; it is not increased by good deeds; it

is not decreased by bad deeds. Verily him it causes to do good deeds whom it desires to uplift from those worlds. This is the guardian of the world, this is the king of the world, this is the lord of the world, this is my (Soul).

The fourth chapter begins with Gargya's offering to the king of Kashis Ajatsatru, a description of Brahma. Gargya describes him as the Spirit existing in the Sun, moon, lightning, fire &c and the king refutes and silences him. Thereat Gargya offers himself as the disciple of the king. He gives an account of Brahma saying "when a man awakes, as from blazing fire sparks go forth in all directions, so from this Soul all the Pranas go forth to their several stations. This is the true Prana identical with Prajñá entering this body and soul it penetrates to the nails and hairs of the skin. Just a razor, placed in a razor case, or fire in the home of fire, thus this Soul, itself Prajñá, enters this body and soul to the hairs and nails. The inferior soul follows this Soul as the household the householder." He who has a knowledge of this Soul attains pre-eminence of all beings and sovereignty and empire.

THE THEISM OF THE UPANISHADS.

The writers of the *Upanishads* seem to have clearly seen the distinction between dogmatic and rational Theism,—the Theism that is based on mere traditional or instinctive belief, and the higher faith that comes out of insight and deep reflection on the nature of the world and of the soul. Having seen this distinction they could not but further see that the passage from the one to the other was not an easy one. Every one that professed to be a believer and worshipper of God and felt a curiosity to know God, could not be admitted into the privileges of a theological student. Notwithstanding his belief and inquisitiveness, he might not possess the moral and spiritual attainments necessary for a successful student. His mind might be too restless and too much taken up with things external to be able to fix itself upon super-sensuous realities, and if, by mere dint of intellectual concentration, he succeeded in understanding the nature of the Deity, his heart, unless purified and warmed by devotional exercise, would fail to establish itself in God, and would not thus truly find him. Our Theologians insisted upon their pupils going through a long course of moral and spiritual exercise before they were admitted as regular

students of the science of God. In the Prashnopanishad, we find the Rishi Pipalada sending away six inquirers after God,—inquirers who are described as worshippers of God,—sending away even such men for another year of disciplinary exercise before undertaking their regular instruction. In the Chhandogya Upanishad, Satyakama Jabala is turned out to tend his teacher's cattle, which not only tests his theological ardour and teaches him to be dutiful and obedient under the most trying circumstances, but further brings him in direct contact with nature, and gives him special opportunities for cultivating habits of solitary reflection, so essential to the knowledge of things divine so that, after his long and rigorous course of apprenticeship, he is enabled to know God with only a little help from his master. In the Kathopanishad, Mrityu consents to instruct Nachiketa in the mysteries of the soul only when, after offering him all the attractions of his divine place, including all that men value most, he saw that the young man was insensible to them, and would not be satisfied by anything else than the knowledge he sought. The same Upanishad says:—

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।

नाशान्तमानसो वापि प्रज्ञानेनैवमाप्नुयात् ॥

“He who has not given up bad habits, whose mind is not tranquil and used to spiritual concentration, cannot find him (*i.e.* God) even by knowledge,” (11. 24) showing that knowledge, which is so essential to the finding of God, is not in itself sufficient to lead to him. We need not multiply instances. The following quotation indicates briefly how very difficult the Rishis considered the passage from the religion of mere belief to that of philosophical or spiritual insight to be :—

“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गमपथस्तत्

वाक्यो वदन्ति ॥

“Arise, awake, seek competent instructors and try to know God. The wise say that that way is as difficult to be passed as the sharp edge of a razor.” (Katha, I I I, 14.)

Once admitted into the privileged circle of Theistic inquirers, the pupil must have been made to go through prescribed courses of meditation and reasoning. What the lines of thought were which he followed in his attempt to reach rational or philosophical Theism, it is scarcely possible for us to discover with any amount of certainty. The

instruction, imparted, must have been largely, if not exclusively, oral. The art of writing, even if introduced at all, must have been in its infancy, so that no records, properly so called, remain of the teaching of those who founded the philosophy of the Upanishads. The Upanishads, however, are not systematic treatises on Philosophy. They contain, like the Bible and other ancient scriptures, exhortations on ethical and spiritual life, anecdotes, stories, poetry, psychology and devout utterances which are as often poetical as philosophical. But notwithstanding their unsystematic character, they contain the elements of a system,—a profound and magnificent system of Philosophy. Being the product of various authors and even of different ages, they are not free from contradiction even on important matters, though the philosophical reader, accustomed to the tentative expressions of apparently conflicting but really complementary aspects of the same truth in philosophical literature, will find fewer contradiction in them than the ordinary reader. Though, however, a strictly self-consistent system can no more be gathered from the Upanishads than from any body of "sacred books", a general current of thought towards certain philosophical doctrines may clearly be traced in them. This general current of thought in the writers of

the Upanishads is all that we mean by the "Philosophy of the Upanishads." Though, as we have no proper record of the line of thought which our old Theistic thinkers followed in reaching their conclusions, the conclusions themselves, and often the language in which they are clothed, indicate, with sufficient clearness, the method by them. There are, besides, here and there, passages containing more or less luminous philosophical analyses which throw much light on the logical processes through which the minds of the rishis moved. Gathering these scattered fragments of light, we shall give a rough idea of the Theistic philosophy of the Upanishads.

On the subject of the relation of mind and matter, all indications lead us to conclude that the writers of Upanishads were Idealists. To them, as much as to Berkeley and Malebranche Fichte and Hegel, and their followers, the world is through and through a mental construction. Whether manifested or unmanifested, it rests in mind. Objects, to them, as to the European Idealist, are essentially related to knowledge and can therefore exist only in knowledge. The Aitareya enumerates the various classes of objects, animate and inanimate, including even the highest gods, and says:—

सर्वं तत् प्रज्ञानेन प्रज्ञाने प्रतिष्ठितम् ।

प्रज्ञानेनो लोकः प्रज्ञाप्रतिष्ठा प्रज्ञानं ब्रह्म ॥

“All is produced by Reason and rests on Reason. The world is produced by Reason and rests on Reason, and Reason is Brahma. (III. 3.) The Katha says,—

तस्मिन्लोकाः श्रिताः सर्वे तदुनात्येति कश्चन ।

“In him rest all worlds, and none are apart from him.” (VI. 1.) The Prashna says,

स यथा सोऽयं वयांसि वासी लुप्तं सम्प्रतिष्ठते ।

एवं ह वै तत्सर्वं पर आत्मनि सम्प्रतिष्ठते ॥

“As, my dear, birds rest on trees, so all rests on the Supreme Self.” (IV. 7.) These and innumerable other passages of similar import can be explained only in the light of Idealism. What can the resting of all things on the Supreme Mind mean but the correlation of subject and object. The rishis must have seen that objects, with all their qualities, appear in mind, in knowledge, and that they can be believed in the thought of only in relation to mind. As the Mundaka says—

यत्नं विश्वं निहितं भाति शुभ्रम्

“In whom, the luminous one, all things rest and shine,” (III. 2. 1.) and elsewhere,—

तमेव भान्तमनुभाति सर्वं तस्य आसा सर्वमिदं
विभाति ।

“Him, the shining one, all things shine after ; all shine through his light.” (II. 2. 10.)

Such utterances may seem to some to indicate a Being whose existence is inferred from the indications of law and order in the world, a Being whose relation to Nature cannot be explained by the familiar relation of subject and object, and who, if he is directly cognisable at all, is so only in supreme moments of mystical insight. But the authors of the Upanishads, unlike the Natural Theologians of Europe, made little use of the Design Argument. The Reason in which they saw the world shine is not one of which they had any need to go in search of by the aid of ingeniously constructed arguments. They found it in themselves. It is identical with what every one calls his own Reason, his own Self. It is that which is the subject of knowledge in us,—that in relation to which all objects appear and exist for us. Let us hear how the Kenopanishad distinguishes subject and identifies God with the former :—

यद्वाचानभ्युदितं येन वागभ्युद्यते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

यन्मानसा न मनुते येनार्हुमनीमतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ॥

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

“That which is not manifested by speech, but by which speech is manifested,—know that to be Brahma, and not this which people worship, *i. e.* not anything that belongs to the world of objects. That which people do not think with the *manas* (*i. e.*, with the faculty of forming mental images of things), but that by which the *manas* itself is thought, (*i. e.*, made an object),—know that to be Brahma, and not what people worship. That which people do not see with the eye, but that by which people see visual objects,—know that to be Brahma, and not what people worship. That

which people do not hear with the ear, but by which the ear is heard, (*i. e.*, made an object),—know that to be Brahma, and not what people worship. That which people do not smell, but by which the power of smelling is led to its object,—know that to be Brahma, and not to what people worship.” (I. 4—8).

But by identifying Brahma with the subject or self in each person, do not the Upanishads make Brahma limited and plural? They would indeed do so if by the ‘Self’ they meant anything that is in its very nature, individual, particular. But by ‘Self’ the Upanishads do not mean any such thing. They mean, by it, something that is, in its very nature, universal, that is common to all thinking individuals, the common basis of all objects, animate and inanimate,—of thinking persons themselves considered as particular objects. Thus Katha, in a deeply suggestive passage. (III. 10, 11), says that objects are greater than the senses, and the *manas* greater than objects, the intellect greater than the *manas*, and the soul greater than the intellect; the invisible power that produces the world of time and space is greater than the soul, and the Supreme Person, greater than that power, and that there is nothing greater than the Supreme Person, who is our ultimate goal. At each step of this analysis,

the rishi names a category which comprehends the lower categories till he comes to that highest category—the Supreme Self which transcends not only the sensorium and the intellect, where time and space end, but also that centre of spiritual activity to which, as a substance, intellect itself is referred as a mode or attribute. By the Supreme Person or Self therefore, the Upanishads mean something that transcends time, space and quantity, which belongs not only to me, a particular centre of spiritual activity, but to all such centres.

As the same Upanishad says.—

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

मृत्योः स मृत्युमाप्नोति य इह ज्ञानेन पश्यति ॥

“What is here is there; what is there is here. He who sees plurality in this goes from death to death.” (IV. 6). This is made much more clear in the dialogue between Narada and Sanatkumar in the Chhandogya Upanishad. Sanatkumara enumerates a number of categories, coming to a higher one at each step as Narada feels dissatisfied with each last, and at last he comes to Piana, Narada seems satisfied, as he cannot think of a higher category than life, with the departure of which every activity in us ceases. But, Sanatkumara, leads him to the highest category. where

alone final satisfaction can be obtained, and that is the Infinite (Bhuma). But Narada, like all minds in which the highest enlightenment has not dawned, asks, "Where doth the Infinite abide, O Lord?" just as we ask, "Where is the Self?" or say, "The Self is here," thus making space a higher category than Self. Sanatkumar at first says, "The Infinite abides in its own glory," but as if in anticipation of Narada's question, "Where is that glory?" Sanatkumar withdraws even this seeming limitation of the Infinite and says, "It doth not abide in its glory." This Infinite, which comprehends all space and so cannot be anywhere in particular, is then identified with the Self, and the infinitude of the Self described in the words—"Verily I extend from below, I extend from before, I extend from the South, I extend from the North. Of a truth I am all this." It is then said that all the categories or objects enumerated above are products of the Self.

No demonstration, in the ordinary sense of the term, is offered of this apparently startling position that the Self in us—that which makes us knowing, thinking beings, is infinite and one in all. This may be partly due to the rishis not being perfect master of the art of exposition, but it seems also, in part, due to the fact that the truth appeared to

them too plain to require any formal demonstration. To us it seems that when one has brought together all the scattered rays of light the rishis have thrown on the problem to a focus, it strikes one as a real demonstration, if 'demonstration' is the word for the revelation of a truth which forms the background of all knowledge, all thinking, all demonstrations. In thinking of a subject, in knowing and thinking of the limitations of objects, even of mutually exclusive thinking objects or minds, we necessarily do so from the standpoint of a subject which transcends all limitation,—we do so only by identifying ourselves with a Universal, which, since it is the condition of knowing and thinking limits, cannot itself be limited. In other words, it is not any individual,—any particular centre of spiritual activity as distinguished from other centres,—that knows and thinks limits as such, but the Infinite itself that does so; and in as much as the Infinite thinks my thoughts for me, I am one with it.

But if this is the Upanishadic view of the relation of Brahma and Jiva, if Jiva is one with Brahma, how is it that these very writings inculcate the worship of God on the part of man, and teach man to seek salvation through union with God? If the union is already real, what is there for us to

aspire after? The answer to this question, from the standpoint of the Upanishads, is that a worshipper, as seeking deliverance, is not same as Brahma. Jiva as worshipper, is identified not with the universal subject which is the condition of thought and action, but with one of the many objects which depend upon that subject. Leaving apart the grosser objects,—matter, life and sensorium, with which, in the lower stages of his spiritual life, man identifies himself, his identification with the understanding, or a substance conceived of as the seat of the understanding, may be said to be, in sense, final. In the highest stage of his spiritual life, he indeed realises the truth both theoretically and practically, that his true self is the Infinite. But even this realisation of ultimate unity with the Infinite implies a sort of duality, for, though the unity itself is eternal, the realization of it on the part of the worshipper is an event in time and thus belongs to a finite being. We are prepared to prove from quotations from the Upanishads that this duality, the worshipper and the worshipped will never cease. But there are also passages of a doubtful import in these writings—passages which seem to teach the utter annihilation of all that is finite and objective. Much depends upon how these passages are interpreted. We think, however,

that spiritual experience confirms the interpretation which construes such 'annihilation' into the ideal consciousness on subsumption of the finite into the infinite, the full, the part of the finite that in itself is nothing,—the Infinite is all in all.

SELECTIONS.

SECOND VALLI.

YAMA SPEAKS.

1. Another thing is what is good, another what is pleasant. Both, having different objects, charm man. Blessed is he who between them takes the good (alone), but he who chooses what is pleasant, loses the (last) object (of man).

2. What is good, and what is pleasant, take hold of man, the sage comprehending them, distinguishes (their nature); the sage chooses even the good, because it exceeds (in value) what is pleasant; but the dull man chooses what is pleasant for acquiring and preserving.

3. But thou, considering the objects of desire, whether they are pleasant (as a son, &c,) or of pleasant shape, (as the heavenly nymphs,) hast abandoned them, O Nachiketas. Thou hast not chosen the road of wealth, on which so many men perish.

4. Those two, ignorance and knowledge, are known to be far asunder, and to lead to different goals. I think thee, O Nachiketas, desirous of know-

ledge, because (even) many objects of desire did not attract thee.

5. Those who live in the midst of ignorance, but fancy themselves wise and learned (Pandita) go round and with erring step, deluded, as blind people lead by a blind.

6. The necessary causes for gaining the next world are not apparent to the careless youth, who is foolish by the delusion of wealth. Believing this world exists, and not the other, he is again and again subject to my sway.

7. Of the soul,—which is not gained by many, because they do not hear of it, and which many do not know, although they hear of it,—of the soul is wonderful the speaker, ingenious the receiver, wonderful the knower, instructed by an ingenious (teacher).

8. That soul, declared by an inferior man, is not easily to be known, as it is to be thought of in various ways, (but) when it is declared by a teacher, who beholds no differences, there is no doubt concerning it, (otherwise) the soul being more (subtle than what is subtle), is not to be obtained by arguing.

9. That knowledge, O dearest, (for which thou hast asked), is not to be gained by argument; (but) it is easy to understand it, when declared by a teacher who beholds no difference. Thou art preserving as to the truth. May there be for us an (other,) enquirer like thee, O Nachiketas,

10. I know, worldly happiness is transient for that firm one is not obtained by what is not firm. Hence the Nachiketa fire (is established) by me through transient things; (thereby) I obtained the permanent (place of Yama).

11. Thou, O Nachiketa, although thou hast beheld the fruit of sacrifice, the eternal place (of Prajapati), where all desires are fulfilled the world is founded, where every fear ceases, which is praiseworthy and great, of wide-extended sphere, and the abode (of the soul),—yet, wise by firmness, thou hast abandoned it, O Nachiketas.

12. The wise by means of the union (of the intellect) with the soul thinking him, whom it is difficult to behold, who is unfathomable and concealed, who is placed in the cavity, whose abode is impervious, who exists from times of old,—leaves both grief and joy.

13. Having heard this (nature of Brahma), comprehended it, having distinguished the (soul, as) endowed with qualities, (Dharmya) (from the body), obtained it in its subtle nature, the mortal rejoices; for he has obtained what is a cause for rejoicing. (Thee) O Nachiketas, I believe a house, whose door is open (for Brahma).

14. (Nachiketas speaks):—(Then) make known to me the (being) which thou beholdest different from virtue, different from vice, different from this whole of effects and causes, different from past, from future (and present time). (Yama speaks):—

15. The word of which all the Vedas speak, which all the works of penance proclaim, of which desirous they live as Brahma-students, this word I will briefly tell thee ; it is "Om."

16. This sound means Brahma, this sound means the supreme. Whoever knows this sound, obtains whatever he wishes.

17. This means is best, this means is supreme ; whoever knows this means, is adored in the place of heaven.

18. The knowing (soul) is not born, nor does it die, it was not produced from any one, nor was any produced from it ; unborn, eternal, without decay, ancient as it is, it is not slain, although the body is slain.

19. If the slayer thinks I slay, if the slain things } am slain, then both of them do not know well. It (the soul) does not slay, nor it is slain.

20. The soul, which is subtler than what is subtle, greater than what is great, is seated in the cavity of the living being. He, who is free from desire and without grief, beholds by the tranquility of his senses that majesty of the soul.

21. Sitting it (the soul) goes afar, sleeping it goes everywhere. Who else (therefore), save myself, is able to comprehend the God who rejoices and not rejoices.

22. Thinking soul as unbodily among the bodies, as firm among the fleeting things, as great and all-pervading, the wise casts off all grief.

23. The soul cannot be gained by knowledge, not by understanding not by manifold science. It can be obtained by the soul by which It is desired. His soul reveals its own truth.

24. Whoever has not ceased from wicked ways, is not subdued (in his senses,) not concentrated, (in his intellect,) and not, subdued in mind, does not obtain it, (the true soul,) not even by knowledge.

25. Who is able to know in this manner, where that soul is whose food is both the Brahma and Kshattra, and whose condiment is death?

THIRD VALLI.

1. (The supreme and inferior souls,) drinking the due reward from their words in this world, entered both the cave, the highest place of the supreme (soul). The knowers of Brahma call them shadow and sunlight, thus also the performers of the five-fold fire, and the sacrificers of the three Nachiketa fires.

2. We are able (to understand both) the Nachiketa fire, which is the bridge of all sacrificers (to cross unhappiness), and the undestructible Brahma, the place, where all fear disappears, the refuge of those who are desirous of crossing, (the ocean of the world).

3. Know the soul (the embodied soul) as the rider, the body as a car, know intellect as the charioteer and mind again as the reins.

4. They say, the senses are the horses, and their objects are the roads. The enjoyer is (the soul) endowed with body, sense and mind; thus say the wise.

5. Whoever is unwise with reins never applied, has the senses unsubdued, like wicked horses of the charioteer.

6. But whosoever is wise with the mind always applied, has the senses subdued like good horses of the charioteer.

7. Whoever is unwise, unmindful, always impure does not gain that goal, (but) descends to the world (again.)

8. But whosoever is wise, mindful, always pure, gains the goal from whence he is not born again.

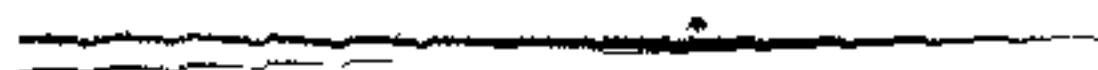
9. But the man, whose charioteer is wise, (and) the reins of whose mind are well applied, obtains the goal of the road, the highest place of Vishnu.

10. Higher indeed than the senses are their objects, higher than their objects is the mind, intellect higher than the mind, higher than intellect the great soul.

11. Higher than the great one the unmanifested, higher than the unmanifested the soul (Purusha), higher than the soul is nought; this is the last limit and the highest goal.

12. Being the hidden nature of all beings, it is not manifested; but it is beheld by the attentive subtle intellect of man of subtle sight.

13. Let the wise subdue his speech by mind,



subdue his mind by that nature which is knowledge (by intellect), subdue his knowledge in the great soul, subdue this also in the placid soul.

14. Arise, awake, get the great (teachers) and attend. The wise say, that the road to him is (as) difficult to go, as the sharp edge of a razor.

15. Whoever has understood (the nature of Brahma) which is without sound without touch, without form, which does not waste, which is without taste, which is eternal, without smell, without beginning and without end, higher than the great one (intellect,) which is firmly based,—escapes from the mouth of death.

16. The wise who say and hear the eternal tale, which Nachiketas received and Death related, is adored in the world of Brahma.

17. Whoever pure (in mind) explains this (work) of deep import, which (otherwise) should be concealed, in the assembly of the Brahmas or at time of the Sradha, obtains thereby infinite fruit, obtains infinite fruit.

FOURTH VALLI.

1. The self-existent subdued the senses which turn to external objects ; therefore (man) sees the external objects, not the internal soul ; (but) the wise, with eye averted (from sensual objects) and desirous of immortal nature, beholds the absolute soul.

2. Idle youths follow desires turning to external objects; they fall into Death's wide-extended net; therefore the wise who know what is truly of an immortal nature do not ask (for anything) here among the fleeting things.

3. To the (soul) by which (every one) knows of form, of smell, of sounds, of touch, of love, nothing remains (unknown). This is that (Brahma for which thou hast asked).

4. Thinking (the soul) by which he recognises both, what there is in dream, and what there is in awaking, thinking this as the great pervading soul, the wise does not grieve.

5. Whosoever knows this soul as the consumer of the fruit, as the bearer of life, as what is always near, as the ruler of the past, the future (and the present times)—does thence not try to conceal (the soul.) This is that,

6. Whosoever beholds the first born from the penance (of Brahma) who was created before the waters, when he has entered the cave, and dwells (there) with (all) the beings, beholds that (Brahma for which thou hast asked).

7. Whosoever (beholds) Aditi, the nature of all, gods, who through life (Hiranyagarbha) sprang forth (from the supreme Brahma), who was born together with (all) the beings, when she has entered the cave and dwells there, (beholds) that Brahma (for which thou hast asked).

8. As the fire is concealed within the two pieces of wood, as the embryo is hidden in the mother, so the fire—which is to be praised day after day by men, who are awake (careful to do their duties) and offer with clarified butter,—that is (Brahma for which thou hast asked).

9. From whom the sun rises, and in whom it sets again, him all the gods entered; from him none is separated. This is that.

10. What is even here, the same is there, and what is there, the same is even here. He proceeds from death to death, who beholds here difference.

11. By the mind is this (Brahma) to be obtained, then there is no difference whatsoever. He proceeds from death to death, who beholds here difference.

12. The soul (Purusha) which in the measure of a thumb dwells in the middle of the body (in the ether of the heart) is the ruler of the past, the future (and the present times). Hence from having this knowledge, the wise (does not desire to conceal) the soul. This is that.

13. The soul, which is like light without smoke, the ruler of the past, future (and the present times), is even to-day, (and) will be verily to-morrow.

14. As water, when rained down on elevated ground, runs scattered off in the valleys, so even runs after difference a person who beholds attributes different (from the soul).

15. As pure water, which is thrown down on pure

ground, remains alike, so also, O Gautama, is the soul of the thinker (Muni) who knows.

FIFTH VALLI.

1. (The body is alike) a town with eleven gates of (the soul) which has no birth and is of upright intellect. Adoring it (the supreme ruler), (the wise) does not grieve, and liberated (from ignorance &c.,) he becomes liberated. This is that.

2, As Hansa (Aditya, sun) it dwells in the heavens, as Vasu (wind) it dwells in the atmosphere as the invoker (of the gods) it dwells within the earth, as soma in the water jar; it dwells in man, it dwells in truth, it dwells in ether, it is born in the waters (as aquatic animals), it is born in the earth (as rice, &c.), it is born in the sacrifice, it is born on the mountains (as the rivers), it is truth, it is the great one (infinite),

3. Him, the dwarf, sitting in the middle (of the ether of the heart) who raises upwards (from the heart) the vital air that goes forwards, who dejects the vital air that goes downwards, him all gods (all the senses) adore.

4. When the soul, which dwells in the body, departs and becomes separated from it, what else is left there? This is that.

5. No mortal whatsoever lives by the vital air that goes forwards, by the vital air that goes downwards (or by any sense); they live by another on which both (the two vital airs together with the senses) are founded.

6. Now again I will declare to thee that eternal Brahma, who is to be concealed, and (her), O Gautama, (how by the knowledge of him all concern for the world ceases), and also, how (by not knowing him, the ignorant) obtaining death assumes a body (again).

7. Some enter the womb (again after death) for assuming a body ; others go inside a trunk, according to their works according to their knowledge.

8. The perfect one (Purusha) who, building desire after desire, is awake in those that are asleep, is called even pure, is called Brahma, is called even immortal Upon him all the worlds are founded ; none becomes different from him. This is that.

9. As the one fire, when entering the world, becomes to every nature of every nature, so the one soul being of every nature to every nature, is the internal soul of all beings, and is also without them in its own nature),

10. As the one air, when entering the world, becomes of every nature of every nature, so the one soul being of every nature to every nature, is internal soul of all beings and is also without (them).

11. As the one sun, the eye of the world, is not sullied by the defects of the eye or of external things, so the soul as the inner soul of all beings is not sullied by the unhappiness of the world, because it is (also) without it.

12. He is one, the ruler, the inner soul of all

beings, who renders (his) one nature manifold. The wise who behold him as dwelling in their own selves obtain eternal bliss, not others.

14. (Wise) think that supreme bliss, which cannot be described, to be this (individual soul). How then shall I know it? Does it manifest or does it not manifest?

15. There (with regard to Brahma) the sun does not manifest nor the moon and stars, there do not manifest those lightnings; how then should manifest this fire? When he is manifest, all is manifested after him; by his manifestation this whole (world) becomes manifest.

SIXTH VALLI.

1. It (the world) is like an eternal holy fig-tree whose root is upwards, and whose branches go downwards, This is called even pure, this is called Brahma (all comprehensive); this is called even immortal upon this all the worlds are founded; none becomes different from it. This is that.

2. This whole universe trembles within the life (Supreme Brahma); emanating (from it) it (the universe) moves on. It (Brahma) is a great fear, like an uplifted thunderbolt. Those who know it, become immortal.

3. Through fear of him burns the fire, through fear of him burns the sun, through fear of him runs Indra, the wind and Death as the fifth.

4. If here (in this life) one is able to comprehend *him* (Brahma) before the death of the body, (he will be liberated from the bondage of the world ; if one is not able to comprehend him,) he is destined for the assumption of a body.

5. As one is reflected in a looking-glass, so (the soul is) in the body ; as in a dream, so in the world of the forefathers, as in water, so in the world of the Gandharvas ; as a picture and in the sunshine, so in the world of Brahma.

6. Considering the different state of the senses which are produced one after another (from the mind) and their rise and setting the wise do not grieve.

7. Higher than the senses (and their objects) is the mind, more excellent than the mind the intellect (Sattvam) ; above the intellect soars the great soul, more excellent than the great one is the unmanifested.

8. But higher than the unmanifested, is the soul (Purusha) which is all-prevading and without cause. Knowing this, one gets liberated and gains immortality.

9. Its (the soul's) being (nature) is not placed in what is the ruler visible ; none beholds it by the eye, by the heart (the intellect) of the mind, through it gets manifest. Immortal become those who know it.

10. The state which ensues, when the five organs of knowledge remain (alone) with the mind, and the intellect does not strive, is called the highest aim.

11. This they call concentration (Yoga) which is

the firm keeping down of the senses. At that time (man) gets careful ; for concentration has as well as its furtherance as its hinderance.

12. If (the soul) is not to be gained by word, not by the mind not by the eye, how could it be perceived by any other than him who declares that it exists ?

13. (The soul) is to be perceived by (the notion of) existence ; it is to be perceived by its true notion : (that is to say) by both of them ; the true nature of the soul becomes manifest, when (first) it has been perceived by (the notion of) existence.

14. When all the desires cease which were cherished in his heart (intellect), then the mortal, becomes immortal then he obtains here Brahma.

15. When all the bonds of the heart are broken in this life, then the mortal becomes immortal ; this alone is the instruction (of all the Vedas).

16. There are hundred and one arteries of the heart ; the one of them (Sushumana,) proceeds to the head. By this (at the time of death) rising upwards (by the door of Aditya) a person gains immortality ; or the other (arteries) are of various course.

17. The spirit, the inner soul, which is of the size of a thumb, is always residing in the heart of men ; let a man with firmness separate it from his own body, as from a painter's brush a fibre.

Let a man know it, which is pure, which is immortal ; let a man know it, which is pur^u, which is immortal.

18. Nachiketa, having gained that science declared by death, and also the whole rule of concentration obtained, Brahma, and hence was without passion and immortal; thus also any other (will obtain Brahma) who knows in the same manner the unchangeable soul.

19. May he protect us both at the same time, at the same time support us both of us at the same time, apply (our) strength; may our readings be illustrious, may there be no hatred (amongst us). Om ! peace, peace, peace !

THE ISA UPANISHAD

OF THE

VAJASANEYA SANHITA.

1. Whatever exists in this world, is to be enveloped by (the thought of) God (the Ruler). By renouncing it (the world), thou shalt save (thy soul). Do not covet the riches of any one.

2. Performing sacred works, let a man desire to live a hundred years. If thou thus (desirest), O man, there is no other manner, in which thou art not tainted by work.

3. To the godless worlds covered with gloomy darkness, go all the people, when departing (from this world) who are slayer of their soul.

4. He (the soul) does not move, is swifter than the mind, not the gods (the senses) did obtain him, he was gone before standing ; he outstrips all the other (gods, senses), how fast they run. Within him the Ruler of the atmosphere upholds the vital actions.

5. He moves, he does not move ; he is far and also near ; he is within this all, he is out of this all.

6. Whoever beholds all beings in the soul alone, and the soul in all beings, does hence not look down (on any creature).

7. When a man knows, that all beings are even the soul, when he beholds the unity (of the soul), then there is no delusion, no grief.

8. He is all pervading, brilliant, without body, invulnerable, without muscles, pure, untainted by sin ; he is alwise, the Ruler of the mind, above all beings, and self-existent. He distributed according to their nature the things for everlasting years.

9. Those who worship ignorance, enter into gloomy darkness, into still greater darkness those who are devoted to knowledge.

10. They say, different is the effect of knowledge, different is the effect of ignorance ; thus we heard from the sages who explained (both) to us. (Vid. Tal. U. 13.)

11. Whoever knows both, knowledge and ignorance, together, overcomes death by ignorance, and enjoys immortality by knowledge.

12. Those who worship uncreated nature, enter

into gloomy darkness, into still greater darkness these who are devoted to created nature.

13. They say, different is the effect from (worshipping) uncreated nature, different from (worshipping) created nature. This we heard from the sages who explained (both to us).

14. Whoever knows both, created nature and destruction together, overcomes death by destruction, and enjoys immortality by created nature.

15. To me whose duty is truth, open, O Pushan, the entrance to the truth concealed by the brilliant disc, in order to behold (thee).

16. O Pushan, Rishi thou alone, O dispenser of justice, (Yama) O sun, offspring of Prajapati, disperse thy rays (and) collect thy light ; let me see thy most auspicious form (for) the same soul (which is in thee), am I.

17. Let my vital spark obtain the immortal air ; then let this body be consumed to ashes. Om ! O my mind, remember, remember (thy) acts, remember, O mind, remember, remember thy acts.

18. Guide us, O Agni, by the road of bliss to enjoyment, (guide us) O god, who knowest all acts. Destroy our crooked sin, that we may offer thee our best salutations.

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THE END.

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